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The Ramparts *We* Watch

BY JOHN PAUL JONES

THE military phraseology has got us again. Since we cannot escape it, let's make the most of it. Men everywhere are talking about the ramparts they watch. Suppose we give some consideration to the ramparts *we* watch—and by "we" I mean Christians and the church.

It is about time it was dawning on us that the ramparts we must watch are not precisely those that are being scrutinized with such care all over the world. St. Paul tells us more than a thing or two that bear on this matter. Whatever our responsibilities and duties as citizens, the theory axiomatic in the New Testament is that the responsibilities of discipleship are above everything else.

I

We have a real job. It is to man the bulwarks against moral corruption and spiritual decay. Our assignment is to guard the citadel of the soul. In good times and evil times it is the same. St. Paul is very specific: "Be strong in the Lord and in the strength of his might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil. For our wrestling is not against the flesh and blood but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor. . . ." Though the mountains may shake and be swept into the sea, though nations may fall and dictators may rise, our job is the same.

Now this is not to say that we have no duties as citizens. It is to say, however, that there is no duty of any kind that has a right to interfere with this primary Christian duty.

There has never been a uniformly accepted idea about the responsibilities of the Christian church to the state. But there is a uniform and binding idea about the responsibility to follow an enlightened con-

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science. Before the legal tribunal the first Christian said, "We must obey God rather than man." That mandate has never been revoked. It doesn't follow necessarily that you cannot obey both God and the men who are set to rule over you. Sometimes you can. But you must know where the choice lies if you have to make one.

There was a time when St. Paul believed that it was the duty of all Christians to "be subject to" the constituted authorities. He thought, in his particular time, that these rulers of the state were ordained of God for a purpose and Christians should obey them. It is not certain that Paul still believed that at the end of his life. Though he appealed to Rome he would not conform to Rome. And in still later days the writer of Revelation said most clearly, even if he said it in code, that the rulers were not ordained of God; that Rome was a beast; that the Christians must not obey. He told them they would have to suffer and die as martyrs and receive their rewards in the next world. But no Christian, then or now, should be so blind but that he can see that the bulwark he mans is the one that defends the citadel of the soul. Our job is to guard the mind, protect the emotions—to keep the sewage from backing up and defiling our culture.

The other day a kind and sympathetic gentleman said that this must be a trying time indeed for pacifist ministers. "I do not know what they can preach," he said. Well, now really! They should preach what they have always preached. The gospel doesn't change because of man's folly or tragedy. As a pacifist minister I can testify that I see no difference at all, except in degree and intensity, because of the war.

For fifteen years I have been reading frequently the Sermon on the Mount, and trying to preach a gospel consistent with it. Though few people are concerned to deny it, I have never witnessed any falling over one another in order to practice it. I have been listened to by plenty of good people who never believed in the gospel in any realistic sense; who frankly avow that they do not pattern their lives by it. They say they accept it as an ideal and hope that some time they may be worthy of living up to it. All of which I consider a gain. But whether they live up to it or whether I live up to it is not a deciding factor. The gospel is there and the ministers of it are here to preach it.

II

But we Christians have come to the crossroads. There are powerful forces trying to get us to leave the ramparts *we* watch and take up our post at a different job. What Burton Rascoe calls the "tough muscle boys" are coming over the top. They are telling everybody what ramparts to watch; what to do, and how to do it. They are all big he-men. They do not talk about the Sermon on the Mount. They have no truck with the soft Christian virtues. They have come in for a bloody business. They want to take us all along with them, and sometimes it looks as if they were just about to do it.

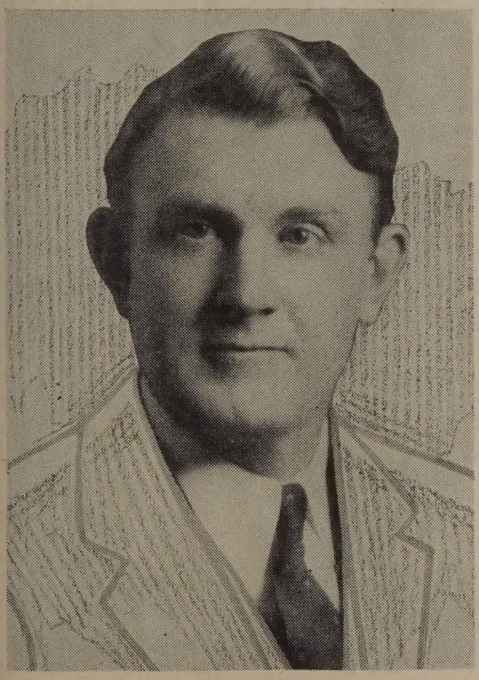
Burton Rascoe is mainly concerned about the "tough muscle boys" who want to turn literature into a vast sea of propaganda to float their armed ships which will blast and bomb us into a new and better world. But this heroic group includes others than literary people. There has been a company of very distinguished clergymen who for well-nigh a year have shown a diminishing concern about the citadels of the soul and the ramparts we Christians watch, and a growing concern that we get tough and continue to be tough so as to bludgeon the enemies who seem unlikely to respond to the Christian virtues.

Not long ago, in a public statement, they said we must learn to be hard like our British friends. One who represents this type of mind, in an open letter a few days ago, said: "The only way we [Americans] have of preventing the nazi code and way of life being forced upon the world is by doing that which Britain is doing today so nobly." Now there is no mistaking that. This good brother of the cloth is walking right away from the ramparts *we* should watch— the guarding of the soul against spiritual wickedness in high places—and he is taking over the military responsibility which once was thought to belong to the state! He is telling us to declare war. There is the rampart he would have us watch. Of course, he is troubled about Adolf Hitler. Who isn't? But don't forget that Hitler said that the church should be concerned about the military and trust in it before these American clergymen began to say so. Hitler said that religious people with scruples about killing were soft, sentimental; they needed to be made tough.

Lewis Mumford has been writing about American softness. He lays great stress upon discipline. He scouts the idea of individuals being so important. After all, they are members of the state which gives them such blessings as they have. Mumford wants them disciplined and held ready for a call to serve the state. Well, about one-third of *Mein Kampf* is full of that same nonsense.

Archibald MacLeish, last summer, deserted the ramparts which defend the citadel of the soul. He also went over to the notion that we have got to be tough. He came right out and said that all these books that point out the horror and futility of war are wrong—his own included. Why? Because in teaching people to hate war the result has been "moral unpreparedness." But again he seems to have forgotten that he might be accused of plagiarism. Hitler had written about that *ad nauseam* in *Mein Kampf*. Incidentally Mr. Rascoe reminds us that there were a bunch of writers who in 1917 and 1918 wrote best sellers about the glory of war. One of them, Philip Gibbs, was knighted for it. And another, Coningsby Dawson, son of a minister, had everybody weeping about how war had regenerated him; how merely donning a uniform had transformed him into a regular he-man. But curiously, after the war was over Mr. Gibbs was so conscience-stricken that he wrote a book, *Now It Can Be Told,* in which he confessed that all he had said about the glory of war was just one long confused lie. Mr. Dawson too followed suit, and admitted that he had been writing what was necessary for people to read rather than the truth. (But that's all to one side).

But the crowning attack on the ramparts we watch is left to Roy Helton in *Harper's Magazine*. It appears that the chief false lead of Christianity was the exalting of womanhood. Christians have boasted of it from the beginning. We have shown how it set off Christianity from other religions. We believed the honoring of womanhood to be a keystone in the arch of respect for human personality. It has all been wrong. The result has been, according to Mr. Helton, to induce "the gracious, the genteel, the sheltered life" which has no force in the world of today. Mr. Helton has gone back over the years and pondered them. And he tells us that "for twenty-five years the feminine influence on West-



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ern life has mounted into a dominance over every area but that of politics, and even there its power is absolute as to the direction of our purposes." To add insult to injury, Mr. Helton finds also that "all modern Western democracies have become state matriarchies within the past generation." But, he laments, you cannot create an enduring society without the "distinctively male values of enterprise, adventure and power"! Mr. Helton sums it all up: "Whatever survives between now and the year 2,000 will be something tough."

I wonder if Adolf Hitler has heard about Mr. Helton. The rise of woman into active prominence in modern life has been an anathema to Hitler from the beginning. Long ago he set out to purge the German people of feminism. He must chuckle to himself over his new converts.

Well, where does that leave us Christians when MacLeish and Helton and Mumford, and the "tough muscle" clergymen, have laid down the law? The Christian ramparts ought to be deserted if the law which they so authoritatively lay down is the gospel for today.

III

But it is not. If ever there was a witch's brew of vanity, deceit, confusion and downright wickedness, it is this horrible concoction that is being served up to the American people by a lot of befuddled intellectuals. If there was ever a time when the apostolic warning not to be "blown about by every wind of doctrine" is applicable, it is now. Look at the vanity of it. Poor Archibald MacLeish is pathetic. He tells us that during the years when he had a chance to reflect calmly on the facts of the most colossal failure of history, the war of 1914-18, he made the wrong interpretation; and the MacLeish of those years is not to be trusted. But now that his temperature has risen to meet the war fever, he can be trusted. And the fact that a lot of his ideas belong also to the war lords is merely a coincidence. Look at the ignorance and the vanity of Mr. Helton. We were a great nation fifty, seventy-five years ago. But no longer. We have been corrupted by feminism. Listen to his words: "It would be pleasant to live back in the 80's of the past century when all that lay ahead in a man's lifetime was growth, prosperity and mechanical wonders. . . ."

Back in the 80's! Pleasant to live! Back in the 80's when the slums in New York and Chicago, and every other American city, were running sores that would bring the blush of shame to the most callous iconoclast of today! Back in the 80's when it was a crime for a working man to join with his fellow worker to protest against inhuman hours of labor and dangerous machinery!

Back in the 80's when farmers were being sold down the river and you had almost open civil war rising out of their desperation! Back in the 80's when millionaires grew like mushrooms; when political corruption was a slimy stream running from the capitol in Washington down through the humblest cities!

Back in the 80's when modern health legislation and pure food laws were unheard of; and contagious disease stalked like plagues through the land!

In those days, says Mr. Helton, people could be gracious and genteel, and lead the sheltered life! But no more can you do it. And the fact that we did it then has been our undoing.

What is the meaning of all this jargon and nonsense? Well, whatever else it means, it means that the citadel of the soul is being attacked; that the very fundamentals of our Christian civilization are being undermined by the people who profess to be defending them. Does Mr. Helton want us really to take him at his word? Does he mean to say that in order to be strong we must give up being gracious and genteel? He heaps ridicule upon the sheltered life. What does he mean? Insofar as he has scorn for luxuries for which we Americans deserve to be censured, well and good. But is he meaning to attack the security that comes to our homes and children through free public education, through health services, through the comforts and conveniences that

give us more time for the life of culture and spiritual development?

When he says that the genteel have no force, does he mean that we should give up our manners and our courtesies? When he heaps scorn upon the "gracious" life as having no force in a world of power, does he mean that the Beatitudes of the New Testament concerning kindliness, mercy, forgiveness, preference of one another, are to be relegated to the scrap heap?

The most merciful thing you can say about these brethren is that they do not know what they mean. They are under the spell of a war psychosis. But there is only one logic to all they have to say. And for all their insistence upon toughness, they do not seem to have the courage to come out and say it.

They mean that we must raise up a brutal younger generation. They mean that we have got to train boys to disregard the niceties that make life worth living; to have no truck with the spiritual amenities that make life tolerable and give it purpose in the eyes of God, and not merely for some selfish, shortsighted single generation. And they mean this in the ancient tribal sense. Not that we be tough, brutal, hard toward one another, but that as a nation and a people we must be as the terror of hell to any other people that stand in our way, or that we think walk across our path.

And all of this, to my mind, only makes it clear that the hope of the world is in the ramparts *we* watch; that sanity and civilization are in the keeping of the forces of vital religion; that whatever the outcome of the awful conflicts which are raging around the world today, the things that are precious to the soul of man and which alone will keep him from barbarism and the jungle—these are still in the keeping of foolish apostles like St. Paul and the visionary Man of Galilee.

IV

Now nobody dislikes sharp alternatives more than I, but the trend of things this day calls for facing sharp alternatives. We have got to make up our minds that Jesus was a man wise with the wisdom of the ages, or a fool; that his gospel far from being the hope of the world is just about to be the undoing of our civilization.

I know well enough that we are caught in a painful, a terrible dilemma. We, as Christians, even if we were all of one mind might not be able to control the destinies of the state. We are citizens of this world as well as citizens of a Kingdom yet to be born. We are subject to the laws of the state as well as to the compulsion of conscience. If America becomes involved in the war I do not doubt that it will be the supreme tragedy of this tragic era. And when that happens, what you and I shall do no man can say for another. But I believe it is not too late to turn the tide and to keep America out of the war.

Even if you do not agree with me on that question, can you not see that the ramparts *we* watch are the citadel of the soul? Ours is the peculiar and God-given responsibility to prevent the backwash of moral and spiritual sewage from corrupting the whole nation. The bulwarks we hold are made of the stuff to which the New Testament bears witness. Ours is the high privilege and honor to uphold the Sermon on the Mount.

Ours is the high privilege to defend the greatest of all masters against the slur that his gospel is one to make people weak and effeminate. Ours is the responsibility to show that his is a power to make men courageous and strong where it counts most and when it is unpopular. The ramparts *we* watch are the defenses of sanity, in a world that is insane; of the good that alone can overcome the evil.

The Eyes We Trust

By Lynn Harold Hough

Thou shalt be to us instead of eyes. Numbers 10:31.

IT is a tragic moment when we discover that we cannot trust our own eyes. We have been very proud of our eyes. We have been proud of their power to see clearly. They could see what was far away. They could see what was near by. They could see all that lay between. We had good eyes.

Then we discovered that our eyes could betray us. We were actually in a wilderness whose ways we did not understand. And life was that wilderness. Strange paths led away from our camp. Hostile figures moved in the darkness. Like Moses, we desired to find a Hobab who knew the ways of the wilderness. Like Moses, we wanted to say to this clearsighted man: "Thou shalt be to us instead of eyes."

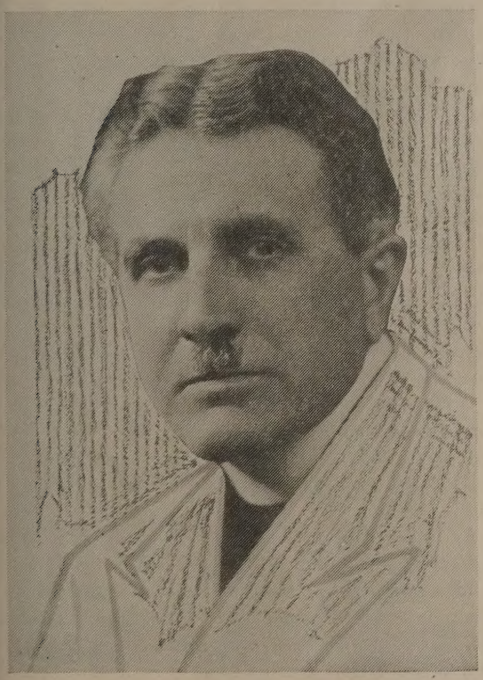
And there were guides in plenteous numbers. They seemed to spring up from the ground all about us. "I can see clearly. Let me guide you," they shouted from the East and the West, from the North and from the South. Some of them hated the past because it was old. Some of them loved the future because they thought they could do what they liked with it. Some of them distrusted experience because they did not want to be limited even by experience. Some of them loved adventure upon uncharted wastes. Some of them were utterly weary and thought that their weariness was wisdom. Some of them had hunted so many wild beasts that they thought they knew all the ways of the jungle. Some of them had spent such glorious hours dreaming of angels that they thought they knew the ways of heaven. They contradicted each other. They defied each other. And among them we had to choose whose eyes we would trust. To someone we must say, "Thou shalt be eyes for us." It was a difficult choice.

I

The man with a lust for the primitive comes to us in such an hour with brightly gleaming eyes. As we look at him we almost say, "Tiger, tiger, burning bright." He hates intelligence. He hates moral codes. He hates any spirituality which is found very far from the rush of the biological processes. His cult is a cult of the body. He puts the body where the seers and saints have put the soul. He is the inverted high priest

of an inverted religion inverting the meanings of life. He has his vivid moments. And he calls us to follow him in the experience of the glamor of color and the intensity of sensations. He would have us say to him, "Thou shalt be to me instead of eyes."

But when we follow him, we find that he cannot trust his own eyes. His very shouting gains in intensity because of his inner uncertainty. We begin to suspect that the things he despises are the things which we ought to love. And in startled moments we begin to see that the things he loves are things which we ought to despise. His intensity is hysteria. His vigor is delirium. His confidence is the last mad call of the beast.



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It all comes to confusion and frustration at last. In writers like D. H. Lawrence he has called to us. Often there has been brilliant power. But it has come at full stretch to a melancholy shriek in the night. We cannot trust the eyes of the man who turns to the primitive from the world of civilized man. He becomes the incarnation of all that from which we desire with all our hearts to escape.

II

The man with a lust for revolution comes to us with eyes snapping with explosive powers. He has all the strength of a great indignation. He counts the beads of his wrath as he holds his rosary of hatred. Sometimes he is a Marxian poet spitting in the face of a world he hates. Sometimes he is a Marxian novelist telling with a mounting ferocity of satisfaction the tale of man's inhumanity to man. Sometimes he is a literary critic judging even books by the answer to the question as to whether they have learned anything from the Soviet experiment in Russia. Nowhere else does he find the slightest indication of the presence of intelligence.

Many of the things which he condemns surely deserve the corrosive energy of his wrathful speech. But his indignation is a consuming passion of destruction. He knows how to destroy. He does not know how to build. His mirage in the desert turns out when we approach it to be made of the same old sand. His promised land is all promise with no actual land. The writhing evils of Russia hiss from the heart of the Soviet Socialist Republics to contradict his dreams. He knows how to make a bomb to destroy existing society. He does not know how to make the seed which would spring from the ground to become a new tree of life. We cannot wisely say to him, "Thou shalt be eyes for us." He goes down at last in the wreck of life over which he has presided as a high priest of destruction.

III

The man with the light of the human in his eyes comes offering to be our guide. With the little Jewish barber in "The Great Dictator," he is ready to call to us some such words as these: "The machine-minded men would crush you. You are not machines. You are not cattle. You are men." So now we look at the human in its true quality. We see that a man is only a man indeed, when he is free and when he uses that freedom nobly. Walter Lippmann declared recently that the loss of the belief in freedom was the real disease of the world in which we live.

The man with the light of the human in his eye assures us that he will save us from the grim tragedy of betraying our own humanity. As he looks out upon the tangle of life, he focuses his attention upon men controlling things, and men controlling impulses, and men bending life to freely chosen purposes. "If you study what man has done with his freedom," he declares, "you can understand life." He quotes Browning's great word: "Life's business is just the terrible choice." We ask ourselves the question: "Can he be eyes for us?" And we answer: "He sees some things and he sees them clearly. But he does not see enough."

IV

The man with the light of revelation in his eye comes upon us speaking with a mighty voice. First of all he cries, "Thus saith the Lord." He makes the tremendous claim that he has seen with God's eyes and that therefore he can speak with God's voice. "You must choose," he says. "That is quite true. But only because God has spoken can you know what to choose. Only because men have looked at life through God's eyes can they be eyes for you."

The moral vision of the Old Testament prophets vindicates its claim. They have seen sights worthy of the eyes of God. They have heard words worthy of the voice of God. They can guide us far along our way.

V

The prophet cries: "This has God said." The evangelical preacher cries: "This has God done." The prophet has seen God write his will upon the tablets of

the law. The evangelical preacher has seen God enter the world in the very life of Jesus Christ. The man with the eyes which revelation has given him has heard God speak. The man with the glory of the great evangel in his eyes has seen God's deeds. He has seen Golgotha. And he comes to guide men with eyes which have seen the cross. He can be a minister of the truth of God. But best of all, he is a minister of the grace of God. And so he can guide us all the way to the very end of life. He can indeed be eyes for us.

In these grim days, it is all too easy to trust the wrong eyes, to say to the wrong guide, "Thou shalt be eyes for us." But it is also gloriously possible to trust eyes which God has made trustworthy and to walk safely in the wilderness without losing our way. The eyes which have seen the cross know the true glory of nature; they burn with indignation against all sins against love; they shine with understanding of the meaning of human choice; they glow with response in the presence of the divine revelation; and they have the peace and the strange power which comes only from a vision of the cross.

Today Calls to the Hard Way

I AM speaking solemnly because in this, the most solemn hour of the history of the modern world, no one will imagine he can divert himself by forgetting it. I do not know whether we shall see again in our lives a peace that we shall believe can last. But what we can have, though the world roars and rages about us, is peace of mind, a quiet place of tranquillity and of order and of purpose within our own selves. For it is doubt and uncertainty of purpose and confusion of values which unnerve man.

Peace of mind will come to men only when, having faced all the issues clearly and without flinching, they are decided and resolved.

Upon the standard to which the wise and honest will now repair it is written: "You have lived the easy way; henceforth, you will live the hard way."

It is written: "You came into a great heritage made by the insight and the sweat and the blood of inspired and devoted and courageous men; thoughtlessly and in utmost self-indulgence you have all but squandered this inheritance. Now only by the heroic virtues which made this inheritance can you restore it again."

It is written: "You took the good things for granted. Now you must earn them again."

It is written: "For every right that you cherish, you have a duty which you must fulfill. For every hope that you entertain, you have a task that you must perform. For every good that you wish to preserve, you will have to sacrifice your comfort and your ease. There is nothing for nothing any longer."

For twenty years the free peoples of the Western world have taken the easy way, ourselves more lightheartedly than any others. That is why we are stricken. That is why the defenses of Western civilization have crumbled.

WALTER LIPPMANN.

Quoted in the *Boston Globe.*

A United Church Can Save the World!

BY GEORGE P. MICHAELIDES

ON May 12, 1938, a tragic figure appeared before an august assembly to plead for justice. A few minutes later he walked out of that hall in the midst of a most oppressive silence which constituted the loudest condemnation of the members of that body. It was the day on which Emperor Haile Selassie of Ethiopia appeared before the Council of the League of Nations and with a tear-stained face begged the men, who for twenty years past had been declaring loyalty and allegiance to principles of justice and freedom and peace, not to endorse acts of violence. His presence and his words were highly annoying and embarrassing to that group of diplomats, who in their passionate realism were anxious to put the seal of their approval upon an immoral act carried to a successful conclusion. Lord Halifax became the spokesman of that conscience-stricken yet helpless assembly, and in a futile effort to save faces and to perpetuate the life of an institution said that between "devotion unflinching but impractical to some high purpose, and the ideal of a practical victory for peace, the stronger claim was that of peace." He gave us to understand that in an imperfect world, so strangely composite of good and evil, principles should be suspended so that peace might be preserved, and that compromise with evil was necessary to make possible the continued existence of the League of Nations.

As if peace could be bolstered up through injustice and crime and immorality! As if institutions created to build a new world on moral foundations could survive when these very same moral foundations were blasted out, and principles and ideals were flagrantly violated! In another fifteen months there was no more peace; in another twenty months, for all practical purposes, the League of Nations was dead!

A DAY OF GREAT HOPE

On that same day seventy-nine delegates from twenty-nine religious communions representing one hundred and thirty religious bodies in twenty countries met in Utrecht, Holland, and laid the foundations for a World Council of Churches. They were carrying out the instructions from the two great Christian gatherings of Oxford and Edinburgh, held during the previous summer. Their basic aim was to make Christianity effective in the world.

That day may mark an epoch. Those two events are symbolic of two significant facts in current history. The pathetic scene in the Palace of the League stands for the abdication, and the collapse, and the bankruptcy of the combined human efforts to build a better world. The little insignificant and unadvertised gathering at Utrecht is a symbol of the realization that the world will be saved only as men put themselves in God's hands to be used by him as instruments in carrying out his holy purposes.

Consider for a minute developments during the past thirty or fifty years of exalting human self-sufficiency. Under the illusion that the world was getting more Christian because of a greater number of bathtubs in our homes, and Ford cars on our roads, and fewer slums in our cities, and shorter hours of work and higher wages, and a World Court, and a League of Nations, Christianity sold its birthright in return for social recognition and respectability, and identified its gospel of the Kingdom of God with that of social melioration of a predominantly materialistic nature. We Christians tried to adjust our gospel to current events, and succeeded in making Christianity the handmaid of political,

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economic, educational and scientific ideologies. In a world gone pagan, the Christian church was getting pagan too, cheering from the sidelines all efforts of secularism to build a better society.

'WE HAVE LEFT OUT GOD'

I remember how that idea came home to me a few years ago in Athens, Greece, during a period of intensified peace efforts to bring closer the peoples of the Balkan countries. Turks and Greeks, Bulgarians, Rumanians, Jugoslavs and Albanians were eating and drinking and singing together, and competing in a friendly spirit in the beautiful marble stadium of Athens. Their leaders were making wonderful speeches discussing plans for greater cooperation. Those were the days of the Balkan conferences and the Balkan games. I was positively thrilled when I saw Greeks kissing Bulgarians, and Near East Relief orphans rising to applaud the prime minister of Turkey, the country which had made them orphans.

On one of those days I happened to sit in a bus next to a member of the Greek Parliament, a graduate of the Harvard Law School, and a man taking an active part in all these plans to bring the Balkan peoples together. I expressed my enthusiasm to him, but I elicited little response. It was not modesty on his part. With a sad smile on his face and a piercing look in his eyes, he said to me abruptly: "Do you think this is great? I don't! We politicians are responsible for it, but in planning it we have left out God. What we do cannot last. There is too much selfishness and opportunism in the air. We need firmer foundations." I knew at once that he was rebuking me; I knew that he was rebuking my religion, my Christianity, my church, the churches of the world. He was right. That which secular ideology built disappeared in less than ten years, and the Balkans, once more pawns in the hands of sinister powers, are ready to leap at one another's throats.

The general drift toward chaos during the nineteen-thirties woke up the Christian church with a sharp jolt, and as we rubbed our eyes a number of things became painfully clear. We saw the entire social order drifting away from Christianity, instead of growing more Christian, as we naively supposed. We realized then how foolish it was for the Christian church to relinquish the responsibility for the salvation of the world to professional experts—politicians, economists, scientists and various types of social reformers saturated in secularism. These experts obviously lacked something without which the world could not be restored to health and sanity; they lacked that which Christianity made available—the Spirit that giveth life. Wonderful phraseologies notwithstanding, they were concerned more with death than with life.

HUMANITARIANISM IS NOT ENOUGH!

We realized moreover that the causes of the problems besetting us were not exactly as advertised. We saw that behind economic and national causes of war, for example, there were such other causes as jealousy, pride, selfishness, lovelessness, sin. In other words our basic problems, our shortcomings and failures, as well as our solutions for the salvation of the world, were moral and spiritual. Gradually it dawned upon us that the Christian church was not a social settlement, nor a humanitarian agency, nor a club of good men or busy women. There were already too many such organizations in the world, and it would be a folly to add the church as an extra, had the latter nothing more to offer than the rest of them. The manifest inability of secular leaders to heal the wounds of the world, the rise of totalitarian states with their modern idolatries, and the ruthless march of dictatorships forced Christians to do some serious thinking and to go to the deep sources of their faith for ideas transcending secular attempts at national rebirths and social reforms and public morality. They brought up that which was true of Christianity from its beginning—that it is not a system of ethics but a religion—a revelation of God through Christ in a living and continuing community called the church; and because God is the center of everything, the impera-

tive demand placed upon the members of this fellowship is to put his Kingdom and his righteousness first, and only then national rebirth, public morality and the social reforms that the world so much needs will be added unto them.

This is the kind of thing with which Oxford and Edinburgh wrestled. As the delegates of all the Christian bodies—all except the Roman Catholic—tried to find and understand the mind of Christ, they accepted the share of the guilt of the church for its contribution to the nature of our present civilization. Had they been meeting today they would have acknowledged the sin of the Christian church in supporting much that brought forth the present war. In this spirit they admitted the burden of responsibility resting upon the church to redeem humanity. But they also acknowledged in deep humility and penitence that the kind of church we have could not save the world. They recognized that the church compromised with secularism and surrendered its privileges because, weakened by divisions and partial apprehensions of Christian truth, it could not resist the temptations or the encroachments of its aggressive rivals.

A COMPARTMENTALIZED FAITH

How could the church speak with authority to a dismembered humanity and proclaim one saving faith when that faith was broken up into sectarian compartments? How could the church heal the wounds of a bleeding world, preach peace and make it a reality, invite men to build a world-wide community and bring Aryan and non-Aryan together, white and black and yellow, employer and employee, capitalist and socialist, Jew and Gentile, bond and free, while the body of Christ, which is the church, was so needlessly divided? How could the church get busy and discover ways of overcoming evil with good in the field of social conflicts, when right in her own bosom existed the evils of division, dissent and conflict? This line of argument led to the organization of the World Council of Churches to enable the universal community of believers to think and act as a community, and not merely as national segments.

Out of my Eastern Orthodox background I wish to bring forward a telling argument for union, dear to that church. The Eastern Orthodox Church believes that only within the all-inclusive fellowship—the church—are to be found the operations of the Holy Spirit. Outside of the church, truth, grace, love and the Holy Spirit are to be found only in part. It is that conviction which makes schisms and heresies so dreadful. Not only do they break this all-inclusive fellowship and divide the body of Christ, but they take away grace and truth and love and mercy and the Holy Spirit. No separate church can fully love, or fully serve. Truth came into the world when the church was one and undivided. If the Orthodox Church or the Roman Catholic Church or the Protestant churches arrive independently at certain truths, their findings cannot be universally valid, for in all such cases the Holy Spirit is not there as he is in the One United Church.

So holds the Orthodox Church, and in that same spirit I ask: How can separate churches discover the true way of serving mankind? How can they find the truth that will save them from the new idolatries? Why do we continue to put obstacles in the way of truth and mercy and love and peace by our divisions? Why do we not shorten the days of our separation?

A PAGAN FAITH VICTORIOUS

As Christians we all cherish the hope that some day the kingdoms of this world shall become the kingdoms of our God and of his Christ, and he shall reign for ever and ever. Rival movements, however, deny us that right and declare emphatically: "The kingdoms of this world shall become the kingdoms of our emperor, or of our dictator, or of our race, or of our class, and *we* shall reign for ever and ever." Their leaders expect fully to conquer the world, but their hopes for such a triumph rest on the success of their efforts to unite all the people in some supreme allegiance to their ideology, be it political or economic. Hence, for the last few years they have been feverishly developing techniques of their own to bring about the type of union which will culminate in their ultimate victory and conquest of the world. And as one surveys conquests and unions achieved or contemplated in Europe and Asia and Africa, one feels strongly inclined to say: "As the kingdoms of the world become thus united, mammon, and the machine, and force, and hatred and revenge, and oppression, and injustice shall reign. . . ." While Christians, however, are timidly tinkering with the problem of church union, these rival movements are putting forth every ounce of energy to unite the world on their principles. And the chances are that they may succeed.

THE ECLIPSE OF CHRISTIANITY

Let history issue a warning. When centuries ago Christianity was divided over doctrinal issues a voice arose from the desert south of the Byzantine Empire: "There is no God but Allah and Mohammed is His prophet. Submit." A divided Christianity submitted; a divided Christianity fell, and has not been able to rise from that fall yet. For thirteen hundred years the growth of Islam has been persistent and steady until in our own generation we are witnessing the total eclipse of Christianity in the land of its birth. There is no time to go into details, beyond asking: Where are the churches of Tertullian and Cyprian and Augustine in North Africa? Where are the churches of Origen and Clement and Athanasius in Egypt? Where are the great churches of Syria, Mesopotamia, Galatia and Asia—the churches of Polycarp and Ignatius, of Chrysostom and Basil and the Gregories? Where are the seven churches of the Apocalypse? Jerusalem, Damascus, Antioch, Tarsus, Edessa, Alexandria, Constantinople, Ephesus, Smyrna, etc., are all Moslem cities!

Though a divided Christianity did not fully succumb to nationalism, imperialism, capitalism and one kind or other of secularism, it now becomes increasingly probable that under the steamroller of totalitarianism a divided Christianity will meet with the fate of Chris-

ndom before Islam. The Church of the Covenant, nen, and the Cathedral of St. John the Divine, and St. atrick's, and the thousands of imposing edifices erected the glory of God in this country and elsewhere, may e turned into stables as in the Moslem world; or into arehouses, or amusement centers, or museums for the issemination of atheism. We are therefore told that rcumstances compel us to unite, and that we must ther unite or perish.

Nevertheless I do not like to stress an appeal to nity based primarily on the motive of self-preservaon. I wish we could raise it to a higher level and get ogether not because we shall perish if we do not unite ut because it is the right thing to do, because it is the hristian thing to do, because we love Christ, because e love our fellow men, because we want the Spirit nd power of God to flood the world. Long ago, as the oman Empire was tottering, the writer of the Epistle Diognetus, a beautiful Christian document of the cond century, made this amazing statement: "It is ne Christians that hold the world together." They did ndeed. But more than that: they transformed the orld; they Christianized the empire; they Christianed and civilized the invading barbarians.

THE CHURCH, NOT MY CHURCH

In the midst of a disintegrating culture and civilizaon, the ominous rumblings of which are audible on very side, the same challenge comes to us: "It is the hristians that can hold the world together"—if united. he appeal therefore, is not for the preservation of the urch; if we are useless let us perish. The appeal is to raw closer that we may hold the world together in hrist. This is the basis on which the World Council f Churches stands; for its success we invite your rayers and your efforts now and for the days to come.

Most of us have been brought up to believe the verict *"In Ecclesia Salus"*—"In the church salvation." Ve have also paid tribute to *"Extra Ecclesiam nulla alus"*—"No salvation outside the church." I fully ndorse both statements if the term *Ecclesia* stands for ne One, United, Undivided Church, the *Una Sancta.* would be the last, however, to subscribe to the point f view which says that outside of *my* particular church here is no salvation. That attitude has heaped tragedies pon the Church of Christ, and still represents it toay—"by schisms rent asunder, by heresies distressed." No matter how much I may love my church, I am confient that God has not played favorities with my parcular group, nor has he confined his truth and his love o us, nor withdrawn his knowledge and his truth and is love and mercy from other churches who seek to find ne mind of Christ in ways slightly different from ine. Divided we know in part; united we shall know n full. Divided we shall put confidence for the salation of the world in political and economic and secur ideologies; we shall be building on sand and the colapse will be like unto that symbolized by the honorable ssembly of the League of Nations approving the rape f Ethiopia. United, we may redeem the world through ne religion of Christ.

If we are thinking of our individual churches and of our loyalties to them and them alone, may we come to think primarily of THE CHURCH, the Church of Christ that includes all the churches that love him and wish to follow him. May we think of the church which is the Body of Christ, of which we are all members. May we remember the challenge: "It is the Christians who can hold the world together"—if united.

In my church, salvation? No.

In *the* church, salvation? Yes. Always.

Why I Don't Go To Church

BY D. E. LITTLEFAIR

WHAT justification do I have for preaching a sermon on an article published in the *American Mercury*—and later in the *Reader's Digest*—by Channing Pollock? I have chosen this article for discussion not because Channing Pollock made a startling discovery—he didn't; not because he has written profoundly—he hasn't; but because he has given expression to a great deal of uncritical popular opinion and because his name is likely to give his article far more influence and importance with the mass of readers than it deserves.

A business firm with which I am acquainted has taken as a guiding thought for its employees the curt sentence: "Think straight; talk straight!" I have endeavored to think straight and I am going to talk straight.

As I have analyzed the article there are seven chief reasons advanced by Mr. Pollock for not attending church. We shall deal with these, briefly of course, after our own order.

I

Speaking for himself and his fellow men, Mr. Pollock says: "We feel nearest to God when we are alone with him." Here is at once his strongest argument! It is a subtle and easy way out of responsibility but at the same time it has enough truth in it to make it sound very noble. Of course you must be by yourself in religion, as you must in everything else that is of vital importance to you. Religion is a solitary adventure. You always stand alone before your God. You may move in a great throng of people but when you come to God you stand there entirely alone even if there be someone at your elbow.

One of our greatest philosophers has said that religion is what a man does with his solitariness. It is not a man in his solitude but what he does when he finds himself in his aloneness. Abraham, Moses, Amos, Hosea, Jesus, Paul, Mohammed, Buddha all spent long periods alone, but these were only interim periods of creative endeavor. God is a socializing, unifying, integrating, enveloping force. When he works in an individual it is to bring that individual to a realization of his place in the community. It is to teach and convince the individual that his health depends on the vitality of his relations with his fellow men. That is

the nature of God. He works in individuals to create groups. You are alone only in order to go back to the group with keener vision, stronger will, and firmer purpose.

Therefore when people talk of staying away from church because they can be nearer to God when alone, they are to be pitied. It means either that they are hugging to themselves some very personal belief or idea which will not stand the light of examination, or that their vision and hold on God is too tenuous to stand the jolts and jars of living with their fellow men.

I remember sometime ago hearing a woman on the radio seek help from a "radio confessor." She had a pitiful tale of trouble with her husband and family dissensions and discord that were proving too much for her to handle. She told this man that when she was out in the dark on a starlit night she could feel God very close at hand, but when she went back into the house she could no longer find him in that troubled scene.

It is indeed easier to find God in nature. You can pick out all the beautiful things you want to look at, and they are unsullied by the baseness of human motives or the zeal of desire. Of course it is easier to think that you have found God when you are alone. You have nothing to disturb your pretty picture. But any fool knows that God is not a pretty picture or a twinkling star. He works in the mud and slime of things and in the heat of men's conflicts. All life is a progress or development from the single celled entity to the tremendously complicated thinking and willing organism called man. God is in the single cell but he is also in the complicated organism. He is in the individual alone and he is present also wherever men are living together. He is in that process of growing interconnectedness and complexity. And if your vision of God isn't strong enough to stand up to that, then you had better not talk about finding God when you are alone. You have found nothing but a pleasant emotion or a solvent for your own conscience. You will get nearer to God when you are alone, certainly, but he is a God who will drive you on to seek out your fellow men.

II

Now for the second point. If you have read the article you will recall that the author finishes up with a story of Ruth St. Denis, the dancer, who heard of her mother's death one Sunday morning when she was in a small country town. And being, as Channing Pollock describes her, an "essentially religious" person she had the old impulse to go to church even though she had had little opportunity in late years to do so. But the church was hideous. The fence was broken, the walls stained with damp, the organ wheezy, the quartet sang out of tune, and the preacher talked through his nose. So Ruth St. Denis the dancer, the "essentially religious," fled from the church into a movie house. And Pollock had the nerve to end the entire article by saying, "There was life there!" Channing Pollock should be ashamed of himself.

But this argument, which is in such bad taste, has probably appealed to a great many people. Most everyone will recall some broken down church of painful memory and shudder because it is so far removed from his life now. Mr. Pollock betrays an amazing lack of insight and understanding in this matter. He ought to know that people's tastes differ.

Yes, to an outsider it could appear as it did to Miss St. Denis. But to those people who were accustomed to worshiping there it was in all likelihood the homiest, most comfortable church they knew. Their mothers and fathers had built that church. It was a part of them. The minister wasn't someone who talked through his nose. He was someone who worked for practically nothing—for the produce they could bring him—

D. E. Littlefair

trying to help them in his own small way and doing it effectively because he loved them and they loved him. And Fifth Avenue's most pontifical minister, or the greatest crowd collector in Chicago, couldn't begin to do the job he did.

If Ruth St. Denis had had any appreciation at all she would have seen that this minister and people suited each other. She would have been proud to think that even these poor people gathered together in an ugly church like this could still sing praises to their God. She would have been uplifted and encouraged in her sorrow by witnessing the faith and devotion of these simple people. The chances are, however, that Ruth St. Denis will not put foot inside another church until someone else in her family dies or until she is planning a fashionable wedding!

There are churches to suit every taste. If you don't like a church with a broken fence and stained walls, it is not difficult to find one in good repair and ornately decorated. If you don't like a small church like this

one, for instance, there are larger churches in adjoining communities. If you don't like the way we talk here, then find a church where you do like the speech of the minister. If your neighborhood theater has a smell you don't like, you go to another one even if it means traveling far afield. But if your community church has a wheezy organ, that is a very good reason for not going to church at all—according to Channing Pollock. Finally, if you don't want to go to church at all, then stay away, but don't demean yourself with silly arguments like this. Try to think straight and talk straight.

III

The third argument advanced by Mr. Pollock is that he finds it impossible to be devout at precisely 11 o'clock every Sunday morning and that anything habitual loses its cogency. But if we know anything at all about psychology and sociology we know that habit is a very vital part of life. We cannot avoid forming habits. They are the basis of our efficiency and our sanity. If we don't form the habit of going to church we will form the habit of staying away. Like everything else a habit may be good or bad. And the habit of going to church is a whole lot better than the habit of staying away.

Further, if there is anything so disturbing your soul and spirit as to make it impossible for you to be devout at 11 o'clock on Sunday, that is a very good reason for attending church. If you are at all interested in overcoming the disturbance or in becoming devout, the church service will help you to do so. And you will feel far better at 12 o'clock than if you had stayed at home with your undevout disturbance.

IV

Mr. Pollock says that he has no need of an interpreter or an intermediary. Certainly he doesn't need an intermediary. None of us do. We go straight to God if and when we want to. No Protestant would dispute that.

Does he need an interpreter? That is an open question which neither you nor I can answer. Perhaps he doesn't—though certainly his arguments in this article under consideration would indicate that he could use a little interpreting from someone.

Let us grant that Channing Pollock does not have this need. There are still a great many others who do. He spoke disparagingly of a rosy cheeked clergyman whom he heard discussing social problems with his secretary, and virtually asked, "What does he know of life?" It should be obvious that from appearance alone neither Mr. Pollock nor anyone else could say what that man's experience had been. Furthermore, one of you very busy business men could ask the question of *him* and with more justification. For if Mr. Pollock is busy he is busy in the quiet of his study and not in the hectic rush and scurry of a business office. He delivers two or three lectures a year and spends from a month to six weeks giving his unhurried thought to preparing each one of them!

There are a great many men who do not have the type of position, or the leisure, to allow them the time to investigate thoroughly the history of religion and the activities of God in his revelations to men. They appreciate a little interpreting. It helps them to be told how God has revealed himself in the past, where they may look for him now, and how they may know him when he speaks to them. I do not presume to speak to God for you, or to you for God! The actual finding of God is something that only the individual can do for himself. I am glad if I can help you a little in your search for him.

V

The clergy, Mr. Pollock says, have nothing to say and must say it twice each week. He has something there. I imagine that we ministers would be among the first to admit our incapacity to speak adequately. Fortunately some of us do not have to preach twice a week. We find one sermon a week difficult enough. Those who preach twice a week—and most of us ministers do—must find the line running very thin a good deal of the time.

But the point of the argument here is that the church is not the clergy—much less their sermons. One good woman I know speaks of the "preacheritis" of Protestants. Indeed you may like to hear a good sermon, but going to church is a great deal more than that. It is the act of singing the same songs, worshiping the same God, expressing the same ideals, uniting oneself with others to make life something more than material. If Channing Pollock had had any appreciation of the history of the church and the meaning of worship, he would have understood this. For these are values far above and away from the preacher himself. Even though we say nothing, and say it twice, it is good for you to be in church with your fellow men.

VI

Mr. Pollock's sixth argument is that the churches fail to deal with the vital practical problems of everyday life. He says: "We find the kind of religion they offer to be the preservation of symbols, doctrines, and a philosophy largely without meaning in our modern world." And yet when we turn to the next page of his article we find him denouncing the church and its preachers because they have "gone in for dangerous radicalism, suicidal pacifism, and the vision of an adolescent settlement-house worker." Could you find a more blatant contradiction? I am not at this time intending to defend the social theories of my fellow preachers but I am going to say that you cannot accuse them of failing to deal with the vital problems of the day and at the same time accuse them of dangerous radicalism, suicidal pacifism, and the vision of the settlement-house workers!

In the pursuit of this same argument Mr. Pollock scornfully quotes the titles of sermons he noted on the bulletin boards of New York churches at a time when everyone was asking himself whether civilization was in its death throes. Two of these titles were "Our Fidelity to the Gospel" and "This Sinning World at the Cross." And not more than twenty lines further on in his article he says: "The need is for fundamental and universal truths, expressed in the new terms of each generation."

Now I ask you where in God's world will you find more universal or fundamental truths than are to be found in the gospel or in the symbol of the cross held up to a sinning world? Apart from the obvious contradictions Channing Pollock should be ashamed of his lack of understanding.

VII

Coming to his final argument, Mr. Pollock says that religion has nothing to do with going to church. It has no more to do with religion than Fourth of July orations and singing the national anthem have to do with patriotism. Certainly we will admit that merely listening to a speech or singing a song has nothing to do with patriotism. But it is clear that if one is patriotic one will want to listen to a speech once in a while, and will insist on singing. Talking and singing about one's country go hand in hand with one's love of country and patriotism. They are inseparable. And going to church goes hand in hand with one's love of God and of one's community.

I have been listening during the past week to C. J. Hambro, president of the Norwegian Parliament and president of the Assembly of the League of Nations. This man, who has seen his country ravaged by the invasion of a hostile army, his beautiful villages destroyed, his people killed, his home taken away from him, and his library confiscated has the courage and the intelligence to stand up and say that the damage is moral and spiritual and not physical! "The whole structure of Christian civilization," he declares, "is threatened by waves of moral leprosy far more destructive than the waves of bombers attacking London." If this is true—and who will deny it?—then every church in this country should be bursting at the doors! For the church is the only institution in the world devoted exclusively to the cultivation of the moral and spiritual welfare of man and the search for God.

People tell me they don't have to go to church for they find God in the soft breezes aboard ship, in a pretty flower, or raking leaves in their garden. What utter nonsense! I do not mean to say that one can't find God in these tasks. One can find God in anything one does—anything at all. But I do say that if one finds God that way, it will not be many hours before he will be telling other people about it, and they will all be out to church the following Sunday to sing about it, to give thanks for it, to pay homage to God, and to say to other people by their presence in church: "This is valuable. It is good to have a place in the community where men can sing about God and worship him. We ought to make it possible for other men to find him."

No man ever yet found God without seeking out his neighbors to tell them about it and to find out their experiences or to help them to find him. There has never been a people without some kind of church, because there has always been at least one man who found God and promptly started a church to help others find him. I hope you find God raking leaves or shoveling snow, because if you do you will be out to church next Sunday. And we shall be glad to welcome you.

Enduring Values

By Julius Fishbach

Lay not up for yourselves treasures on earth where moth and rust consume . . . but seek ye first his kingdom and his righteousness; and all these things shall be added unto you. Matthew 6:19, 33.

IN his timely and practical exhortations to his disciples relative to values true and false, Jesus speaks to our present day and hour. When nations are being trampled under foot, traditional institutions are crumbling and the very foundations of civilization are trembling, the wisdom of Jesus commands our attention.

Four important contrasts are included in the discourse around our text: (1) the enduring versus the transitory: (2) God versus mammon; (3) faith versus fear; and (4) the Kingdom versus the existing order.

I

We consider, first, the enduring versus the transitory.

Mankind's greatest moral weakness is shortsightedness. We are prone to attach too much importance to passing events. We form our opinions, make our plans and even build our hopes on the news of the day. We are enmeshed in contemporariness. The stock market is intensely sensitive to the daily changes in political affairs. The trend of the public's attitude toward buying responds accordingly. A single incident, sponsored by sufficient propaganda, can hurtle a nation into war, as evidenced by such slogans as "Remember the Maine" and "They sunk the Lusitania."

Our emotions, our reason—yea, oftentimes our moral and spiritual judgments—are at the mercy of headline news. Newspaper columnists not only evaluate current events but they actually formulate our convictions. As we daily watch the progress of Europe's war and sense the relentless march toward our own nation's probable participation, we do well to take a long look at history. The map of Europe has been changed and remade many times in the past and chances are good that it will be remade again in the future. But whatever happens in Europe, no matter how radical the changes, it cannot constitute a challenge to the Christian scale of values. It will rather operate toward verifying the authenticity of that scale by contrast and by demonstration of God's inexorable laws.

The experience of disillusionment does not rightly fit into the life history of a person who intelligently and sincerely follows the mind of Christ. He will grow in wisdom by his observations and experiences but he certainly will not be thrown off balance by the happenings of the day. He will remember that history itself is still a bottle baby. He will remember that in the total view of the "plan of the ages" we have scarcely begun to live as a race. We are but children, not yet approaching adolescence.

There is a verse of Scripture which says: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Some of our scientists have attempted to estimate the age of the earth. They fairly well agree that the earth is, roughly

speaking, two billion years old. Dr. Shoemaker, in his *Man's Life on Earth,* draws what he calls the "Clock of Time." He estimates time since stratified rocks have been found on the earth—as related to time from the earth's beginnings—as just twelve hours. The time since Neanderthal man is just one minute, and human history has all happened within eight seconds!

Dr. Arthur Compton, of the University of Chicago, takes these significant eight seconds, puts them under the microscope to expand them for our more ready apprehension, and gives us these figures:

> We may then think of the first men as learning a year or two ago to use certain odd shaped sticks and stones as tools and weapons. Last month someone developed the art of shaping stones to meet his needs. A week ago man became an artist, and by day before yesterday he had learned to use simplified pictures as symbolic writing. Yesterday the alphabet was introduced. Bronze was the metal that was most used. Yesterday afternoon the Greeks were developing their brilliant art and science. At dinner time last evening came the dawn of Christianity. Last midnight Rome fell, hiding for several hours the values of civilized life. By ten o'clock the first practical steam engine was being built. At eleven the laws of electromagnetism were developed, which by eleven-thirty had given us the telegraph, the telephone and the incandescent electric light. At twenty minutes to twelve x-rays were discovered, followed quickly by radium and wireless telegraphy. Only fifteen minutes ago the automobile came into general use. Air mail has been carried for hardly five minutes. Not until the last minute have world-wide programs broadcast by short wave radio become popular. Now at noon we find mankind in a wholly new sense unified by science.

With things happening so fast and changes coming so rapidly, it behooves us to have something solid to hold to lest we be swept off our feet. We need to heed the warning: Don't be too easily influenced by what you see or hear today. Another day is coming and more changes. The reports are not all in.

Jesus spoke directly to this issue when he said: "Lay not up for yourselves treasures upon earth where moth and rust consume and thieves break through and steal; but lay up for yourselves treasures in heaven." Can you not close your eyes and see those hordes of tragic refugees of Poland and Finland and Norway and Holland and Belgium and France, fleeing—rich and poor alike—leaving all their earthly possessions and glad if only they can save their bare lives before an invading army?

There are many, I dare say, who like President Benes of Czechoslovakia have treasures stored beyond the reach of any invader. But material wealth—money and land and personal property—are all at the mercy of existing conditions. Their value changes over night. Even though fortune be with you and the land where you live continues in peace and prosperity, there eventually comes one relentless invader whom no hand can stay. When a man dies he leaves all these things behind. When a certain very rich man passed on from this life the question arose from a thousand lips: "How much did he leave?" The answer came from one wise philosopher who said simply: "He left all of it." And so he did.

Still the most popular questions today are exactly the ones voiced in Jesus' day: "When do we eat?" "What on earth shall I wear?" "Where can I get a drink?" Still the most popular conception of value relates to money worth. Take a beautiful building or an immortal painting or a great opera and invariably people ask: "How much did it cost to produce it?" "How much is it worth?" We are impressed and awed by material bigness and money values. Can you imagine Beethoven sitting down to compose his Ninth Symphony with the purpose of selling it for a certain price? Can you conceive of Michelangelo painting the ceiling of the Sistine Chapel in the Vatican only with the consideration that he receive the union wage for his time? It is still possible, as in the day of Jesus, to hold a copper penny so close to the eye that the whole of God's universe is shut out.

Now, of course, it is necessary and wise to give proper consideration to our bread-and-butter life. A poor artist starving in a garret, no matter what his genius and spirit, will never produce a masterpiece if he starves before he reaches his canvas. Yet, the question of making a life is vastly more important than the question of making a living. Neither is exclusive of the other but the latter is meaningless without the former.

There are values that abide. They are related to commonplace things, common tasks and everyday endeavors. They are lasting because they have a quality that endures. Common things can be dealt with in uncommon ways. Things we handle may fade with the setting sun, but the way we handle them may influence and challenge our comrades and be reborn in the hearts of succeeding generations.

When Dr. Henry van Dyke visited Palestine many years ago, he yearned to see the land as Jesus saw it. Of course Palestine has been electrified, motorized and modernized and Dr. Van Dyke knew that full well, but he was convinced he could find what he sought. Here was his quest: "Four things, I know, are unchanged amid all the changes that have passed over the troubled and bewildered land. The cities have sunken into dust; the trees of the forest have fallen; the nations have dissolved. But the mountains keep their immutable outline: the liquid stars shine with the same light, move on the same pathways: and between the mountains and the stars, two other changeless things, frail and imperishable—the flowers that flood the earth in every springtide, and the human heart where hopes and longings and affections and desires blossom immortally."

II

The second contrast which Jesus suggests deals with ultimates of devotion. "Ye cannot serve God and mammon." What is mammon? Riches, materialism, in fact anything and all things that stand where God alone ought to stand. Mammon is that which would supplant God.

On the basis of sheer efficiency and effectiveness in systematic and sudden destruction, the German army is today ranked as the greatest army in the world. This

symbol of mechanized might is also a symbol of youth—vigorous, dauntless, giving its full measure of devotion to a cause. One cannot but admire the youth of Germany for their courage, their unswerving loyalty and their eager willingness to lay down their lives for the cause they cherish. The appalling tragedy is that all these high qualities are frustrated in horrible misdirection! The youth of Germany have thought too little of themselves. They have been told they were the cream of the earth, the chosen people, the only race of pure blood. But they have also been called to be "sons of the living God." They have turned from the highest to be merely sons of the Fatherland and the dupes of a dictator. German youth have sold out too cheaply. They have exchanged their birthright for a mess of pottage. They aspire no higher than Hitler; they think his thoughts, carry out the details of his plans and proclaim with zeal: "We were born to die for Germany!"

German youth have taken their God-given talents and strength, their God-given hopes and aspirations, their God-given freedom of choice—and dedicated it all to mammon. No nation, no man, no people is great enough to receive what belongs to God alone. Our supreme allegiance is his right. Now, in saying this, I am not calling German youth names. I am not damning them or casting aspersions at them or hating them, but I am saying what seems to be an obvious fact: that German youth have dedicated their lives to an ideal unworthy of the exalted position they have given it.

When we give our allegiance to God, we find our natural and normal place in the cosmic scheme of things. We live in harmony with a God-created, God-planned and God-empowered world. Jesus asked of his disciples: "Why are the flowers so beautiful and fragrant? Why are the birds so happy?" The answer is simple. These creatures respond in a natural way to God's will. There is no revolt, no clash of wills. They are in perfect harmony with God's purpose for them.

So it is in all successful achievement. A few weeks ago I visited the New York World's Fair. In the section displaying various scientific discoveries and inventions, we were shown what were recognized as two of the newest of the modern miracles: the voder and television. The voder is an instrument, controlled by a small keyboard, which produces sound, simulates the human vocal cords, can be made to pronounce words, talk and even sing. It is an amazing creation. Television, the other modern wonder, is too well known to need my description. At the fair we not only saw and heard the program through a modern radio in a darkened room but we visited another room and saw the young ladies and young men producing the program before glaring lights.

What do these triumphs of science demonstrate—man's ingenuity, wisdom and power? Rather, they demonstrate the fact that at this point man has perfectly aligned himself with God's laws of nature. He has "tuned in" and God has been given the opportunity to express himself through man's instrument.

As in science, so in everyday living. What is prayer but a "tuning in" to the divine so that God's thoughts can reach our understanding and God's strength and spirit can have access to our being? Now, if we ever had the idea that prayer changes God's mind or makes God do something he had not intended doing, then we had a misconception of prayer. Certainly we are the changeable ones; God is unchanging. In prayer we put ourselves in a favorable position which enables God to do what he has been wanting to do all the time but was not allowed to do before because of our obstinacy or indifference or distance.

Jesus illustrated prayer by the relationship between a boy and his father. The boy asks for bread. The father does not respond with a rock, does he? Not if he is worthy to be a father. Then, says Jesus, cannot you realize that God, your heavenly Father, is as loving and trustworthy as your earthly father? He wants to bless you, and he will bless you if you allow him. But, carrying the illustration a bit further: a father does not forcibly feed his boy. He waits until the boy is hungry and comes for food. That is natural and normal and it is just as normal in the spiritual realm. We cannot receive unless we are in a receptive mood. God himself must wait until we are willing to take what he has to give.

Jesus gave another illustration of effective Christian living. He is the vine, we are the branches. How simple and obvious—yet how true! A branch cut off from the vine, with no sap flowing through from the parent stock, is an unfruitful, dead piece of brush and good only to be added to others like itself for a bonfire.

Beatrice Plum tells of visiting the Physicians' Church when the building was empty. As she stood in reverent silence, there entered the sanctuary one whom she recognized as a distinguished surgeon. Directly he went to the chancel and knelt, holding up those delicate white hands in prayer. Why should this great man come here? Why, in the midst of a busy day, should he take time for prayer in an empty church? Was it that this man of knowledge and skill felt the need of "tuning in" with the infinite in preparation for some effort of unusual magnitude? A few days later the newspapers told the story. This man had, by an amazingly successful operation, won the first real victory in a long-waged battle against a stubborn disease against which always in the past man had gone down in defeat. This surgeon—no, this surgeon *and God*—had won.

III

Third, let us consider faith versus fear.

It was said of the Puritans: "They feared nothing but God." Today it might truthfully be said of men generally: "They fear everything but God." Fear is one of the most prominent words in the vocabulary of mankind's experience. Fear precipitated the war now raging. Fear, aided by selfishness and greed, made the peace that is the background of the war. Fear wrecks the market place. Fear hinders social progress. Fear brings impotence and disease to men's bodies. Fear is the largest single handicap in the life of man.

Men fear death, they fear life. Men fear obscurity, they also fear publicity. Men fear others, they fear themselves. Men worry about what has happened and can never be helped; men worry about what has never

happened and in all probability never will. Waking hours are filled with phobias and sleeping hours with nightmares. Fear and morbidity are recognized as the real cause of many of man's most serious ills today. Says Dr. Alexis Carrel: "Thus envy, hate, fear, when these sentiments are habitual, are capable of starting organic changes and genuine diseases. Moral suffering profoundly disturbs health. Business men who do not know how to fight worry die young."

The only answer to fear is *faith*—faith lived in vital earnestness.

Dr. Preston Bradley tells a tale about a complaining Negro driving a team in Florida. Meeting another

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colored man in the road, he stops for a lazy chat. "I nevah done seen so many hills as yo-all's got heah in Florida," says the first Negro; "I'se been drivin' up hill all dis day." To which the second Negro responds with a grin: "Go way f'om here, niggar, yo-all ain't going' up no hill; yo-all's jus' los' bof yo hin' wheels."

Faith puts life on an even keel so man can face it with an even chance. Faith is a builder. Faith is a justified optimist. Faith believes that truth, though crushed to earth, will rise again. Faith is convinced that righteousness is stronger than evil. Faith knows that for every gangster there are at least two martyrs. Faith remembers the words of Jesus: "In the world ye have tribulation, but be of good cheer, I have overcome the world."

If you ever get discouraged and feel that the world is going to the dogs, just look at the morning paper. There you will find war and murder and tragedy and crime smeared all over the front page. Now, remember that what is written in a newspaper is supposed to be uncommon enough to be news. We don't read about neighbors living harmoniously, mothers and fathers sacrificing and planning for their children, bank clerks faithfully handling the funds entrusted to them, and churches conducting their regular services and ministering to the community. The actual fact is that these matters are so commonplace, so definitely the everyday practice of the land, that they contain no news value at all. It is the exception that makes news and that is why crime and tragedy get into the newspapers.

Now don't get me wrong! I don't mean to imply that we are saints or that goodness covers the earth as the waters cover the sea. But there is enough conventional goodness in the world to make its exception have news-story value. "O ye of little faith!"

IV

Finally, let us consider the Kingdom versus the existing order.

The Kingdom of God is not located on a star or on some other planet. Jesus implied that it is here and now and he asked us to include its realization in our prayers. "Thy kingdom come, thy will be done on earth as it is in heaven." Yet the Kingdom is not territorial, nor is it political. "It is within you." It is an attitude of the heart and mind. It is looking at the world from God's point of view and acting in harmony with his will.

Citizens of the Kingdom must deal with the same materials which are dealt with by other citizens. The difference is in the purpose and the use of these things. Every useful thing we possess can be used for evil as well as for good. Take the radio, for instance. A radio can broadcast fine music or a great sermon. It can also be used to scatter deadly propaganda. An airplane may be used to rush a dying child to a distant city hospital where he can have a chance to live. An airplane may also carry explosive bombs and drop them down on cities and towns destroying the lives of men and women, boys and girls.

Schoolboys are accustomed to ask their parents catch questions. Usually the parent is caught. One that was asked me quite a while ago is this: What is the most dangerous thing about an automobile? It is the driver. The machine is all right: engine, brakes, steering gear and all are functioning perfectly, but if the driver is drinking and reckless he may wreck the machine and kill himself and many others besides.

Dr. Henry C. Link, reporting the celebration of the tercentenary of Harvard University, made this statement: "In September 1936, a great tragedy occurred at Harvard University, a tragedy far more profound than the World War." What was the tragedy? During two weeks of celebration learned men reported the findings in the various fields of learning. "The net conclusion, both stated and implied, was: that the physical sciences had made tremendous contributions to man's physical progress—the automobile, the x-ray, insulin and thousands of other things; but that the social studies such as economics, history, anthropology, sociology had contributed little or nothing to man's understanding of himself. While physics, chemistry

and biology had given man a miraculous control over his physical environment, they had added practically nothing to his control of his personal and social behavior."

The Kingdom ideal calls us to take all the powers of science and all our talents and use them in the service of mankind and to the glory of God. We are called to use them to build instead of to destroy, to prolong life instead of wrecking life, to increase happiness and develop brotherhood and peace throughout the earth.

Now, notice that there is nothing of selfishness in any of these challenges of Jesus. He does not say: "Do this and save yourself." Rather, "He that saves his life shall lose it and he that loses his life for my sake shall find it." We are to think of others rather than ourselves. Each is to give his best for the good of all.

But is that all? Sometimes people miss the meaning of this philosophy of Jesus and think of religion as a narrowing down, a deprivation, a forsaking of joy for a dull life of gloom. They think religion puts a damper on life and fades out all the color. Certainly they have misinterpreted the meaning of Jesus. Note his words, the conclusion of our text: "And all these things shall be added unto you." The arithmetic of the Kingdom is not subtraction but addition and multiplication. It is the good magnified and glorified. It is life at its best and happiest. And this in spite of a world chaos and international panic. We get "All this, and heaven too!"

Yes, Jesus has a message for our day and hour. He has the only practical program that has ever been offered. He says: Choose the enduring instead of the transitory; give your full allegiance to God, spurning mammon; live by faith, banishing fear; and persistently seek his Kingdom with an everlasting and divine dissatisfaction with the existing unholy order of life. If you accept Christ's challenge, you will have chosen to side with the creative forces of the universe, put yourself where you belong in God's favor and love, with the result that you will not only find life good, happy and abundant, but you will have the deep satisfaction of being useful and worth while, cooperating with the Infinite in the building of a better world and blessing your fellow men.

WHENEVER I am in the company of men of science I am always impressed by their deep religious spirit. . . .

The essence of all religion is faith. So it was a distinctly religious approach to the problems of science which Dr. George D. Birkhoff, president of the American Association for the Advancement of Science, made in a recent address.

"In the daring effort of the scientists to extend knowledge as far as possible," he said, "there arises . . . faith. It is this spontaneous faith which furnishes the most powerful incentive and is the best guide to further progress." He added that the transcendent importance of love and good will in human relations is shown by their mighty beneficent effect upon the individual and society. When I hear seekers of truth speaking in such words, I recall the words of another great Teacher: "Ye shall know the truth, and the truth shall make you free."

FRANK PARKER STOCKBRIDGE.

The Unfettered Christ

BY G. GORDON BROWNVILLE

If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation. John 11:48.

THE foregoing scripture which has given the suggestion for the subject of our discourse is found in the account of the raising of Lazarus. When those who were standing near by were confronted with the definite evidence of the miracle wrought by Jesus, the result was what we would expect. "Then many of the Jews who came to Mary and had seen the things which Jesus did, believed on him." But there were others standing there who refused this sign of his deity, and instead of believing became more deeply antagonistic toward him. It is from these, the Pharisees, who were his enemies, that we find the revelation of a startling truth. They knew that if he were left alone all men would believe on him, and so they immediately began to plot that they might do away with him and thus destroy any such possibility.

In all ages, when Christ is left alone he attracts people unto himself. Speaking of his own death, he said: "I, if I be lifted up from the earth, will draw all men unto me." And while this is proved definitely in regard to the manner of death which he should die, it seems to reveal the further truth of his magnetic power to draw all men unto himself, when he alone comes in contact with them. If people are not drawn it can be no fault of his. Therefore, if Christ is lost to the world, it is because we who are Christians have hidden him.

The Pharisees knew the truth of their statement, and tried to destroy Jesus. The Jews of Thessalonica knew it too and they tried to prevent his testimony through Paul and Silas. And so in our day Satan, realizing this, is seeking to cause Christians to fetter Christ and hide him behind the inconsistencies of their own life.

The unfettered Christ is the one who, if left alone, will draw all men to himself—who will believe. The heartsearching question ought to come to each of us whether Christ has been tied hand, foot and heart by those of us who say we love him.

THE ENTOMBED WORLD

Like Lazarus, the world has been entombed until it has started to decompose. Of Lazarus it was said, "he stinketh, he hath been dead four days." While this does not offer a pleasant picture, yet it seems to be a true parallel of the apparent mortification that has set in upon the civilization of our day. As we look upon this entombed world, it is our hope and prayer that the Christ who now stands fettered may be loosed from his bonds and allowed to minister as his great heart of love desires.

That the age in which we live is one of deplorable spiritual ignorance needs no great proof. Long ago the apostle Paul spoke of his day, and prophetically of our day, in this manner: "Professing themselves to be wise,

they became fools and changed . . . the truth of God into a lie, and worshiped and served the creature more than the Creator." If that was true in Paul's day, how much more in ours! We live in a world that is surfeited by its own overindulged appetite for naturalistic philosophy; conceited and smugly lying in the lap of its self-acclaimed wisdom, but slowly dying because of the influence of its evolutionary, animalistic and materialistic philosophy. These things are in great part the reason why the world is in its present plight. Christ has been not only fettered but crucified afresh in many of the classrooms of our institutions of learning and citadels of so-called "liberal thought," and as a result we see the wreckage in human life and things that has come to pass.

NO MEANING IN LIFE!

If the world is steeped in spiritual ignorance, it is utterly impossible to expect that out of this there can come purposeful living. Almost two thousand years ago Jesus looked upon the people of his day: "But when he saw the multitudes he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." He must look upon people in this same way in our day.

W. R. Davies, in his remarkable book *On to Orthodoxy,* quotes Dr. Jung, eminent European psychologist, as follows: "About one-third of my cases are suffering from no clinically definable neurosis, but from the senselessness and emptiness of their lives. It seems to me, however, that this can well be described as the present neurosis of our time. Among my patients from many countries, all of them educated persons, there is a considerable number who came to see me, not because they were suffering from a neurosis, but because they could find no meaning in life."

Here is the statement of one who specializes in psychoanalysis, and the various complexes of life. What a true diagnosis he makes, not only of the few mentioned by him, but of the great mass of humanity! Life seems to be purposeless, so for many death often becomes merely some new adventure. Several years ago our newspapers carried the story of a girl in Pennsylvania who, having been graduated from one of our institutions of higher learning, leaped from a plane leaving behind a note stating that she could find no purpose or meaning in life—and so she took this way of trying to find some new adventure, hoping that perhaps death could reveal some real purpose. If this were but a single exception, it would not be so appalling; but it is the deplorable fact that suicide is increasing with leaps and bounds each year—not alone because of discouragements, but also because life has been robbed of its meaning.

THE FETTERS OF WAR

Such dark facts as these are marks of our dying civilization. We have been pleased to call ours a Christian civilization, but the evidence with which we must deal refutes any such description. Said Mr. Stanley Baldwin, when Mr. Chamberlain returned from Munich with a pact wherein Mr. Hitler pledged himself not to resort to war: "I am horrified to think that two thousand years after the death of Christ the statesmen of the world should be directing their energies to the most effective ways of bombarding women and children." In our land Congress has passed, by sheer sense of necessity, a fifteen-billion-dollar defense bill, the largest in the history of the United States. Necessary, but why? Because the world is entombed in the grave of its own sin, as Mr. Davies, in his book, has said: "It is the embodiment of the belief that man can save himself, and here we find it powerless to prevent the greatest evil that can afflict humanity."

Aside from these grim facts of our today, there is the ever present picture of a calling heathendom. Millions are still living and dying in their superstition and darkness with no knowledge of Christ and his redeeming love, and no experience of the transforming power of his Holy Spirit. These do not cherish their darkness; indeed, they long for the light of the gospel; but we who are Christians have been so busy spending our money for the mere trivialities of time that we have tied the hands of Christ as he would minister to them.

Surely our world is entombed in the grave of its ignorance and sin; and like Lazarus of old, "it stinketh."

CHRIST IS LIMITED!

Without meaning to present any theological theory or argument, I make the suggestion that the omnipotence which Christ claimed has been voluntarily limited. He said, "All power is given unto me in heaven and in earth," and no Christian questions in any way his absolute omnipotence. While on earth he commanded the waves and they obeyed his voice; he healed the sick; he opened blind eyes; he cast out demons and raised the dead; but in heaven he has limited himself. The proof of this is found in his statement: "Ye shall be witnesses of me." He limits himself in his power to reveal his redeeming love, for he depends on personalities who have been redeemed by that love. It is a startling revelation, and yet one that is true—that Jesus Christ remains fettered and tied until those who belong to him are willing, in the conditions of their own lives, to reveal him to the world.

What are the fetters by which Christ is being bound? There are the fetters of man-made creeds—and as we say this we would qualify the statement. One would not lend his voice to the belittling of doctrine or the decrying of the great confessions of our faith. We should thank God for those great statements of faith, such as the Apostles' Creed, the Nicene and Athanasian creeds, the Creed of Chalcedon, the Augsburg Confession of the Lutherans, the Geneva Confession of Calvinism, the Heidelberg Confession and many later creeds. It is not of these great creeds we speak, but of the little man-made creeds by which each of us has bound Christ. We try to make him fit into the mold and frame, the warp and woof, of our little minds and interpretations. The Word of God itself is his one great creed, and we must guard lest we, by our very zeal to defend him and interpret him, unconsciously hinder rather than help.

Then there are those fetters that come from the hypocritical and inconsistent lives of each of us. We say we love him, and yet give ourselves to those things which deny him. "If we say we have fellowship with him and walk in darkness, we lie and do not the truth." Is this the condition of our lives, and are we tying him because we walk in darkness? We bind him with the fetters of our double standards, which allow us to have one rule of conduct when with his own, and another when with those who are not Christians. What about our jealousies and our envies which are altogether too common? James speaks harsh words in regard to the tongue and tells us it is "set on fire of hell." Do our wagging tongues bind the One whose tongue spoke none but gracious words? Then the unforgiving spirit is altogether too prevalent, and many people are turned away because of this. Peter admonishes that we should "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ." This implies the complete, well rounded development of our entire being—body, soul and spirit.

UNTYING THE HANDS OF CHRIST

Rev. John Maillard, who back in 1911 was a newly ordained minister in the Church of England, was called to work in that section of London known as the East End parish in the dockland of Poplar. He tells of this in a book recently published by the English Religious Book of the Month Club, *Hear My Prayer,* which in itself is a casebook on prayer: "Before leaving this parish I had a vision of the healing Savior. We had a little chapel in which the holy communion was reserved for the needs of the sick and suffering. I was in it one morning, spending a time in prayer in preparation for visits to some of the sick to whom I was to take the holy communion. Whilst I was kneeling I was praying for them one by one, and the prayer became a picture of all the sufferers in my districts who were known to me. Then I saw our Lord in the midst of them, with his hands behind his back, looking upon them with great tenderness and love. Presently he began to turn, and then I knew why his hands were behind him. They were tied. The interpretation of the vision came swiftly. The hands which wanted to touch and heal the sick were held back by the unbelief of the church. Christ was not free to heal."

Christ still waits to heal the multitudes if only his hands were untied. Let us ask ourselves whether we of the church are the reason why, in our day, the ministry of his healing touch does not reach into the hearts and lives of men. It seems as though one could hear Christ crying in the midst of his agony: "Quick, someone, untie my hands."

PUTTING OFF THE 'OLD MAN'

If this be true—and we fear its truth cannot be contradicted—the question immediately presents itself—how can we untie his hands? Each of us may do this by cutting the fetters and untying the knots by which, perhaps unconsciously, he has been bound. Most suggestive scripture is given to us in this respect, and we would suggest the reading of Ephesians 4:22 through 5:2. In verse 22, Paul suggests that there must be a putting off, or a divestiture of the old man and the old life; which are described as lying, allowing righteous indignation or justifiable anger to develop into sin, and an unforgiving spirit—allowing the sun to go down on our wrath. It would be a terrible thing to wake up in his presence with such a feeling in one's heart. Many Christian people are guilty of this very attitude, and thus have tied the hands of Christ as he would minister to the world, and to them individually. Paul mentions the devil and suggests that we give no place to him. Perhaps we have been denying his reality, and thus have become the victims thereof. The next

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suggestion in regard to stealing would not, at first glance, seem to apply to us who are Christians; and yet perhaps all unconsciously we are stealing—of course, not money and tangible things, but the intangible—perhaps stealing a brother's reputation which is more precious than his purse.

Only a lover can be grieved. When we are told that the Holy Spirit is not to be grieved, we immediately see how easy it is for the Christian to cause Christ hurt. Thus we are hindering his influence in our life. Bitterness, wrath, anger, clamor, evil speaking and malice are all things that are too often found in the lives of Christians and must be put away. Weymouth has the last verse to read: "Let all bitterness and all passionate feeling, all anger and loud insulting language be unknown among you and also every kind of malice." These may be the fetters by which Christ has been bound by his very own. You see it is apt to be the fetter that has come unknowingly and unwittingly into the life of the Christian. Those who are most sincere

may be binding him the most. Surely, we will want to rid our lives of these things!

In the same scripture, Paul suggests that there must be an investiture, or a putting on. We must have Christ's spirit—"Be renewed in the spirit of your mind." The modernist talks about the spirit of Jesus, and does not seem to know what he is talking about—either experimentally or doctrinally. The fundamentalist claims the indwelling of the Holy Spirit, but often by his life and words denies his reality in life. We cannot have the spirit of Jesus without the presence of the Holy Spirit himself; but when we do have his presence, he must produce this spirit. The "new man" who like God is created in righteousness and true holiness must be put on; and of course this new man is the Lord Jesus Christ. He not only becomes our pattern, but life itself. It is almost inconceivable what his ministry would be in this world, if for once he were only unfettered in the lives of his own.

A CHRISTIAN RULE OF CONDUCT

Not only is there to be an investiture, but Paul definitely sets forth the rule of conduct required. We must be "kind, tenderhearted, forgiving." Often the very opposite is true in the lives of Christians. Instead of being kind, they are harsh, and almost brutal; and as for a forgiving spirit, it seems to be absolutely foreign to them in their actual living. We are not to follow after the fashion desired of this world, but follow after God, walking continually in redemptive love; for we are to walk in love as Christ himself is love, in a continuous demonstration of the love which was his when he gave himself for us. Thus we may become to God an offering of a sweet smelling savor, and in turn will untie the hands of Christ who waits to bring his ministry of healing and love to the people of the world.

The Pharisees of Jesus' day have become the ministers to us in our day, for in their statement of alarm they have caused us to rediscover an eternal truth: "If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." Throughout the Old Testament, it was Jehovah, who we believe is the Christ himself, revealing and blessing those ancient people. In the Gospel records we read that "he went about doing good," and today the same Christ waits that through us he might bring blessing to mankind, for he is "the same yesterday, today and forever."

Once again we call attention to the vision of Dr. Maillard, as he saw the Christ with his look of tender compassion and yet of deep sorrow, his hands not outstretched over the waiting multitude, but tied behind his back. Long years ago Jesus wept tears not over the city of Jerusalem but over those who were dwelling therein—the people to whom he had come that he might give life and blessing, but who by their rejection caused him to be fettered.

As we see Jesus looking down from the mountain toward the city, and as John Maillard saw him looking out over the multitudes on the East side of London, so each of us must see him today as he looks out over the peoples of the world. God grant that we shall be touched by the agony written on his face, and realize that his hands in heaven are still outstretched toward the world, but may be tied behind his back because we, his own, have caused him to be bound. Oh that we might meet the unfettered Christ, and that the fear of the Pharisees might become the blessing of the world—"If we let him thus alone, all men will believe on him."

A Pastoral Prayer

By Edward Scribner Ames

O GOD, who already knowest what we will say to Thee, as a father knoweth the wishes of his children, be patient with us yet. Thou art the great listener, gracious and compassionate, patient and understanding. Thou knowest that our hearts seek companionship and communion of spirit. We crave fellowship with those who are strong and wise and loving. They release and refresh our souls. To them we can pour out our fears and hopes and deepest longings. Be Thou such a friend to each of us, inviting our confidence, sympathetic with all our moods.

It is in such freedom and abandon that we discover ourselves, for when Thou dost listen so silently and so attentively to the least of our wishes and complaints we at last become silent and begin to realize how childish, how self-centered, how impatient we have been. The greatness of Thy presence gathers up all our littleness as the sea receives the streams and rivulets that flow into it. And as the sea purifies all impurities and washes clean all that it enfolds, do Thou purify our stained and sin-soiled lives.

Let us never think Thou canst not bear the burden of our importunities, nor endure the frailties and follies of our wandering and thoughtless minds, for Thou canst purge us and renew us if we turn to Thee. Against Thy whiteness let us see the blackness and the blight that have settled on us; against Thy wisdom reveal our ignorance; against Thy might let us see our weakness. Make us little children again, teachable and tender and trusting. Thus may we receive Thy gifts of forgiveness and Thy riches of wisdom and grace.

Thy love ever outruns our failures. Thou dost not disown us nor cast us off. Thou dost not command us with a tyrant's will nor bring judgment without cause. Thy punishments bring instruction and Thy penalties are laid in love. We cleave to Thee even when Thou art silent and we long for Thee though Thou seemest far away. Come near to us as we draw near to Thee, and fill us with the peace of those who humble themselves under the mighty hand of God and learn of him through all the ways of life. Amen.

Evangelizing Youth Through the Church School

By H. N. Wyrick

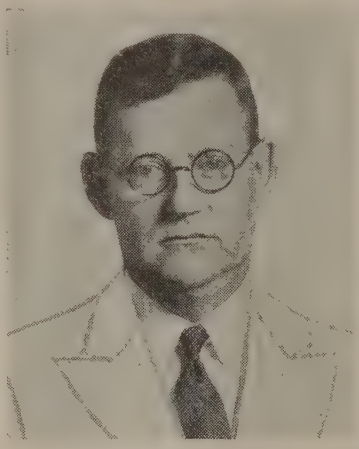
THE task of evangelism in this age is not essentially different from what it has been in any previous age of the church's history. Now, as always, evangelism means the proclamation of the redemptive message of the Cross in such manner as to bring men to a definite personal faith in Christ as Lord and Savior. If we were to ask Christ for his program for evangelism for these modern times, he would not make a new deliverance, but would startle us by his directness and simplicity: "Ye are leaven—expand; ye are salt—dissolve; ye are witnesses—testify." Any method used to reach people for Christ must still be correlated with the preaching and telling of the old, old story.

The greatest evangelistic field of the church of today is the church school. There are nearly 7,000,000 Sunday school scholars in our Baptist churches of America, north and south, many of whom have not been won to Christ. In one year there is only one conversion in our church schools for every two teachers. Only 25 per cent of the scholars unite with the church while in the church school, and only 20 per cent after leaving the school; and more than half go out from the church school without having accepted Christ as Savior. In spite of this tragic loss, 80 per cent of church members and workers come through the church school. The church school is the whitest part of our great harvest field, and unless we can save our young people, we cannot hope to save the world.

● *The Chief Task of the Church School*

Our pulpit ministry may be heavy, our pastoral work exacting, our administrative duties wearing; but there is no more vital part of our work than that of leading our young people of the church school to faith in Jesus Christ as personal Savior. However high our score on every other point, if we do not win and train our young people in the church school as pledged and dependable followers of Jesus Christ, we must admit failure. To lead the church school year after year in consistent, all-round evangelistic activity that actually wins the pupils to the Master's service, and sends them forth to do high things for his name's sake, is the greatest achievement that the Christian church can set before itself.

The primary business of the church school is to win decisions for Christ. Our young people must be confronted with the Christian message in such a way that their lives will constantly feel the tension of crisis and of decision. Decision is the heart of Christian personality, and the modern church school has not made enough of it. A modern educator reminds us that "the aim of all true education is to secure power in action." Especially is this true in the sphere of religion. We are not to propound a thesis and elaborate it in a dissertation; we are to face young people with a challenge and an invitation. We are to be heralds. We are to witness for Christ. We are to aim definitely at turning our youth from the bondage of corruption into the glorious liberty of those who are the children of God.



H. N. Wyrick

Our greatest evangelistic opportunity is in winning young people to Christ. The heart of a child turns to God as naturally as the sunflower lifts its face toward the sun. Even as early as the seventh to the ninth year, there is a period of religious awakening among children. Many people testify that at this period they first became conscious of God, and thousands have become church members about this time. The direct appeal for decisions should come at the age of twelve or earlier. This is a period that witnesses many conversions. The critical period in a child's life is between twelve and sixteen, and in four out of five cases decision is determined upon before reaching the seventeenth year. Eighty per cent of the converts received in our evangelical churches come in between the ages of twelve and twenty-two. Generally speaking, the age of twenty-five marks the deadline. If our young people are not won to Christ before that age, the chances are they will never be brought in at all.

● *Teachers Are the Best Evangelists*

Horace Mann once said, "The problem is not the founding of the school, but the finding of the schoolmaster." Nowhere does this apply more truly than in the church school. No teacher really teaches who does not win his pupils to Christ, and develop them in Christian character and service. A desire to win to Christ those he instructs is the touchstone of the teacher's sincerity. The teacher has responsibility because of his personality and position—as a Christian, as a teacher, as a leader, as a friend. The church school teacher lacking in evangelistic passion and unwilling to assume this responsibility is not properly qualified to teach in a Sunday school.

Edward Kimball, a faithful Sunday school teacher, led Dwight L. Moody to Christ. When John R. Mott was a young boy he dropped out of Sunday school, but his faithful teacher went after him and brought him back. Probably this changed the whole course of the pupil's life, and saved a great leader to the world.

● *Evangelism and Education*

Unfortunately, evangelism and religious education have sometimes been set in antithesis to each other. The evangelist has wrongly supposed that religious education seeks to bring children into the Kingdom without a definite experience of conversion; and the religious educator has sometimes assumed that evangelism is an outmoded method, unsuitable for our day, or at best only for adults and not young people. Christian education and evangelism are two phases of the same thing. Some educators are weak on the evangelistic side, and some evangelists on the educational side. Some Christian educators have not made the evangelistic purpose the central feature of their program, and have failed to challenge their pupils to a definite acceptance of Jesus as Lord. Some evangelists have slighted the value of early religious nurture and continuous Bible instruction. Religious education has often been lacking in earnestness.

The world is to be saved neither by passionate ignorance on the one

hand, nor by an icy scholarship on the other. Roger Williams was said to be divinely mad. So is everyone who brings great results to pass in the Kingdom. There is more in the matter of earnestness than anything else, if souls are to be saved. The salvation of Christian education lies in an earnest evangelistic passion. Religious education and evangelism must work together in the closest cooperation.

● *Continuous and Special Efforts*

There are those who object to special decision days on the ground that every day should be a decision day. This is true only in the same sense that every day should be Thanksgiving day. We should never postpone efforts to obtain decisions because there is a definite decision day planned. However, decision day, if preceded by thorough preparation and wisely used, yields large results. The pastor and the church school superintendent and teachers should confer and plan for decision day weeks in advance. Teachers should be impressed with the need of winning every scholar to Christ, and through prayer and instruction the burden of soul-winning should be laid on their hearts. A pledge should be secured from each teacher to pray daily for his pupils, and to seek to win them to the Master.

The most effective way in which teachers can win their pupils is through the personal touch. Life is personal to the core. Nothing can take the place of the teacher with a warm heart and an outstretched hand. When a soul is to be warmed into life, God plans to bring a living soul into contact with it. The gospel enters the heart not so much by words as by wedges; and the thin edge of the wedge is a life. There is no substitute for the human touch of a living teacher whose own heart has been warmed by an experience with Jesus Christ.

● *Days of Decision Should Be Worshipful*

There are seasons of the year that are particularly fruitful for decision day. These may all be capitalized for decisions for Christ. The most important are Easter, Children's Day, Thanksgiving and Christmas. In nature there is a time for harvest. And there are seasons of the soul, times when hearts are more sensitive to the appeal of Christ. While it is true that any soul can come to Christ at any time, yet these seasons often bring a warmth and quickness of response like that of the springtime; while at other times there may be a mild indifference, or even coldness to the evangelistic appeal.

The decision service itself should be marked by quietness, utmost reverence and earnest expectancy. The atmosphere should be prayerful, the music appropriate, the service worshipful, and the appeal simple and direct. Teachers should sit with their classes and encourage their pupils to make their decisions. There is no more thrilling sight in all the work of the church than to see a teacher and the pupils with whom he has worked going together to the altar of the church, as they make their decision for Christ. Decision day should also mean not only the bringing in of new disciples to Christ, but also the coming nearer of older disciples to him in a rededication of life. While the first step is decision for the Lord Jesus Christ, the scholars when converted should become members of the church. It may be possible to be a Christian and not be a church member, but it is not possible to be an obedient and faithfully witnessing one outside the church.

● *Decision to be Followed By Training*

Much of the real training for church membership must come after uniting with the church. We enter Christ's school to learn. Confession of Christ and the earnest recognition of salvation is enough for entrance into the church. Training must come afterwards—through Bible classes, prayer life, reading of devotional books, meditation, attendance at church service, assuming the obligation of some Christian service in the church, the winning of others to Christ, and sharing in the privilege of giving toward the work of the church. There should always be a look-out for the discovery of any new talent, that it may be utilized in the life and work of the church. The young convert should receive thoroughgoing instruction concerning his relationships and attitudes as a Christian, and be led to see clearly and accept joyfully his responsibilities as a church member.

● *Christian Character the Ultimate Goal*

Particularly in the evangelism of youth, the secret of success is training. The army of Alexander is said to have been invincible because so many of his soldiers had been born and brought up in camp. The religious awakening of young people should be followed up with careful, thoughtful teaching and training that shall insure a broadly developing Christian character. In the great city missions, it is not assumed that the down-and-outs are really on their feet as soon as they profess conversion. Their surroundings are looked after. They are helped to get work. Friends accompany them to and from work, so as to prevent them from yielding to old habits.

The tragedy of the church today is that we work to win converts, we rejoice when they have responded to the appeal of the gospel—then we leave them to shift for themselves without care, nurture or cultivation in the Christian life.

The greatest opportunity and challenge of the church today is to help the younger generation to find Christ, and to guide them in the Christian life. When we lead a child to Christ, we have led that life into the closest, happiest, divinest fellowship known on earth. It costs much less time and effort to convert a child than an adult, and, all things being equal, a boy converted at ten is worth more to the Kingdom than ten men converted at fifty. The world can never be won to God by winning men and women alone. Our children and young people must be won or the case is hopeless.

The Kingdom of God will come in mighty power when the hearts of all church school workers are on fire with enthusiasm for the supreme and fundamental task of the church school—the ultimate winning of the pupils to Jesus Christ and his service.

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MINISTERS

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• WHO'S WHO in THIS ISSUE •

REV. JOHN PAUL JONES *has been* minister of the Union Church of Bay Ridge, Brooklyn, N. Y., since 1932. Earlier pastorates were Presbyterian churches in Binghamton and Troy, N. Y. For several years he was a member of the editorial council of the *Presbyterian Tribune*. He received his B.D. degree from Union Theological Seminary, New York city.

For the past ten years Rev. LYNN HAROLD HOUGH has been professor of homiletics and comprehensive scholarship, also dean, at Drew University. In earlier years he taught at Garrett Biblical Institute and for a year served as president of Northwestern University. Dr. Hough held pastorates at Central Methodist Church, Detroit, and at the American Presbyterian Church in Montreal, Canada.

*One of the most stirring addresses de*livered at the Service of Ecumenical Worship in Cleveland in the autumn was the message by Prof. GEORGE P. MICHAELIDES, who recently resigned from his teaching post in the Near East School of Theology at Beirut, Syria, to teach in Schauffler College of Religious and Social Work in Cleveland. Dr. Michaelides was born in Smyrna. He was a soldier in the Turkish army during the First World War. Coming to America he entered Union Seminary, where he received his B.D., then continued his studies at Columbia U. Teachers College, which school granted him an M.A. degree. Later he taught church history and religious education at the School of Religion in Athens, Greece, then went to Beirut. Returning to America on furlough he earned his Ph.D. at Hartford Seminary and taught one year at Smith College, substituting for S. Ralph Harlow during his tour around the world. Retiring from his post at Beirut, he has now entered upon his new teaching task in Cleveland.

A Canadian by birth, Rev. D. E. LITTLEFAIR studied at McMaster University, receiving both A.B. and Th.B. degrees at that institution. For two years he studied on a fellowship at the Divinity School of the University of Chicago, then went abroad on a fellowship from the university to study with Karl Heim in Tuebingen, Germany, and Karl Barth in Basel, Switzerland. Returning to the Divinity School, he received his Ph.D. degree in philosophy under Dr. H. N. Wieman. Since September of last year he has ministered at Kenilworth Union Church, Kenilworth, Ill.,

Graduating from the University of Michigan in 1917, Rev. JULIUS FISHBACH received his theological training at Southern Baptist Seminary in Louisville, Ky. Following two other pastorates in West Virginia—his native state—he served for 11 years as minister of the Morgantown (W. Va.) Baptist Church. Four years ago he came to his present pastorate, First Baptist Church, Lansing, Mich. His sermon published in this issue was preached before the combined high schools of Lansing.

Since 1935 Rev. G. GORDON BROWNVILLE has ministered at Tremont Temple Baptist Church, Boston. Earlier pastorates were in Philadelphia and Asbury Park, N. J. Before entering the ministry Mr. Brownville practiced law in Boston for six years. His education was received at Colby College and Eastern Baptist Theological Seminary.

Rev. EDWARD SCRIBNER AMES *is minis*ter emeritus of the University Church of Disciples, Chicago.

Rev. H. N. WYRICK *is minister of* Calvary Baptist Church, Omaha, Neb.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

THEODORE C. HUME, Congregational, Claremont, Cal. "What America Forgot." Deut. 4:9—"Keep thy soul diligently, lest thou forget."

JOHN RAY EWERS, East End Christian, Pittsburgh, Pa. "And He Brought Him." John 1:40-42—"We have found the Messiah. . . . And he brought him to Jesus."

FRED SMITH, Kansas City, Kan. "From Bitterness to Betterness." Isa. 38:17—"It was for my peace that I had great bitterness."

FOR YOUR SERMON AND TEXT

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Title of sermon

. . . . . .

Text used (write out the text)

. . . . . .

Name of minister

. . . . . .

Name of church

. . . . . .

Address

A. W. SHECKELLS, JR., First Baptist, Middletown, N. Y. "Selective Service." Josh. 24:15—"Choose ye this day whom ye will serve."

J. O. HAYMES, First Methodist, Big Springs, Texas. "The Alternative of Faith." Psalm 27:13—"I had fainted unless I had believed."

JAMES C. PERKINS, Federated Church, Schroon Lake, N. Y. "Spectatoritis." Luke 10:32—"And likewise a Levite . . . came and looked on him, and passed by on the other side."

LAWRENCE M. HORTON, Presbyterian, Noroton, Conn. "Open Windows of the Soul." Dan. 6:10—"His windows being open in his chamber toward Jerusalem."

JOHN H. ALLEN, Baptist, Parksley, Va. "International Defense Program." Matt. 28:18—"All power is given unto me."

CLYDE S. CLARK, Methodist, Excelsior Springs, Mo. "It's God's Time Now." II Peter 3:8—"But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

The Editor's Page

The Event of the Month

AMERICAN Protestantism is becoming steadily more conscious of its unity. The denominational consciousness is passing into the ecumenical consciousness. The churches are becoming aware of the church. This change is manifest in countless cooperative associations in local communities, among the clergy and laity, in interdenominational fellowships of many kinds, in city and state federations of churches, by official action and by informal attachment—in countless ways the truly catholic Church of Christ is becoming conscious of itself as the veritable Body of Christ. And it is creating organs through which the Head of the body may have his way both within the body and in the world where God has also made him Head "over all things." The Federal Council of Churches is the most inclusive and representative organ of this growing unity. It was established thirty-two years ago, as a timid but prophetic fulfillment of the emerging aspiration for a common organ of that indivisible faith which all Christians share. Its biennial meeting was held in Atlantic City the second week of December. Twenty-three denominations now belong to it, and all were represented, including the Protestant Episcopal Church which this year decided to join. This meeting was notable by the fact that six other organizations, each representing a specific cooperative interest of the church, shared the program under Federal Council auspices. These interests were home and foreign missions, religious education, Christian stewardship and women's work in the church. Great questions now confronting the church in all these and other fields were discussed for five days. There were differences of opinion but there was an irrepressible conviction that the church cannot discharge its responsibilities in the kind of world our world is coming to be unless it approaches these responsibilities unitedly.

Biennial Meeting of The Federal Council

The Book of the Month

CHRISTIANITY—AN INQUIRY INTO ITS NATURE AND TRUTH, *by Harris Franklin Rall. Charles Scribner's Sons. $2.50.*

THIS BOOK won the $15,000 Fiftieth Anniversary Bross award for the best book on the Christian faith. I can think of no Christian scholar in all the range of my acquaintance whose winning of this magnificent award would have brought me more personal gratification than I feel in its bestowment upon this modest, companionable, distinguished thinker and teacher. Dr. Rall's friends were celebrating his twenty-fifth year of inspiring service as professor of theology in Garrett Biblical Institute when this high honor was conferred upon his book. He has written an opus which is as readable as it is erudite, as luminous in form and style as it is penetrating in insight, as comprehensive in its sweep as it is careful in its dealing with every detail. It so happens that I have recently published a book in the same field. But our books are different. My *What is Christianity?* is an attempt to *define* Christianity. Dr. Rall's book states the *predicates* of Christianity. The two books seem to me to be complementary. There are many points of apparent clash, but the clash is more in the phrasing than in the substance. My book defines Christianity as an objective phenomenon—the revelation of God in history. Its task is a formal one, and utilizes only a minimum of the substantive contents of the Christian phenomenon. Dr. Rall sets himself the task of exhibiting the rich contents of Christianity. He shows us what it is made of—its beliefs, its ethics, its personal experience, its cultus, etc. If I may be forgiven the presumption of honoring my own work by associating it in this way with Dr. Rall's, I would say that were I prompted to write a sequel to my book, I would be inhibited by the consciousness that I should like to have written his.

A Thought for the Month

THE conscription law has been something of a revelation of the status in which the community holds the clergy. They are exempted by this law from military training and military service. They did not ask for this exemption—at least the Protestant clergy did not. It was demanded by the hierarchy of the Roman Catholic Church. Whether Protestant ministers also desired this exemption has never been determined. Universal conscription is a new thing in our country. True, we had it in the First World War, but ministers were not exempt, though they were given deferred classification. Now, however, the question has been raised by a few conscientious objectors who are embarrassed by the fact that exemption puts them in a false light. The issue which they raise is one which every minister must face, whether he be a conscientious objector or not. Why should ministers not be included with their fellow citizens in the operation of the draft law? Are they to be denied the right to render to their country the supreme devotion which the nation holds the soldier's service to be? Or does the state conceive such exemption as a privilege? If so, do ministers want such a privileged position? Whether exemption be the denial of a right or the granting of a privilege, it places the minister in a false position in which, the longer he thinks about it, the more uncomfortable and resentful he must feel. In my opinion, the Protestant clergy should take concerted action dissociating themselves from the Catholic lobby which secured this undemocratic provision and, affirming both their citizenship and their patriotism, demand the repeal of this feature of the law.

Are Ministers Citizens?

Charles Clayton Morrison

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